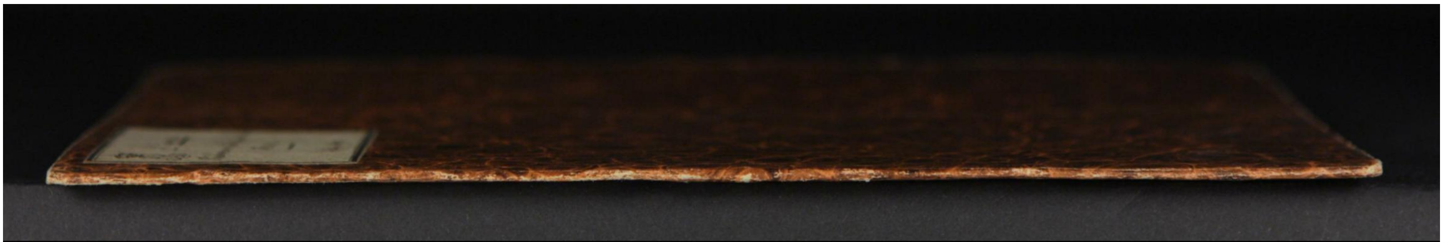
S. Lintrup

Positionum philos. philol. theol. πεντας.

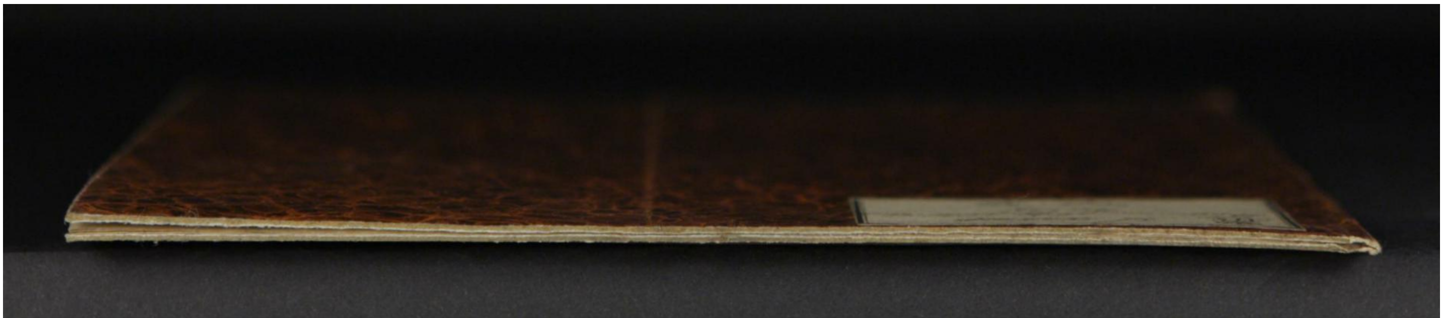
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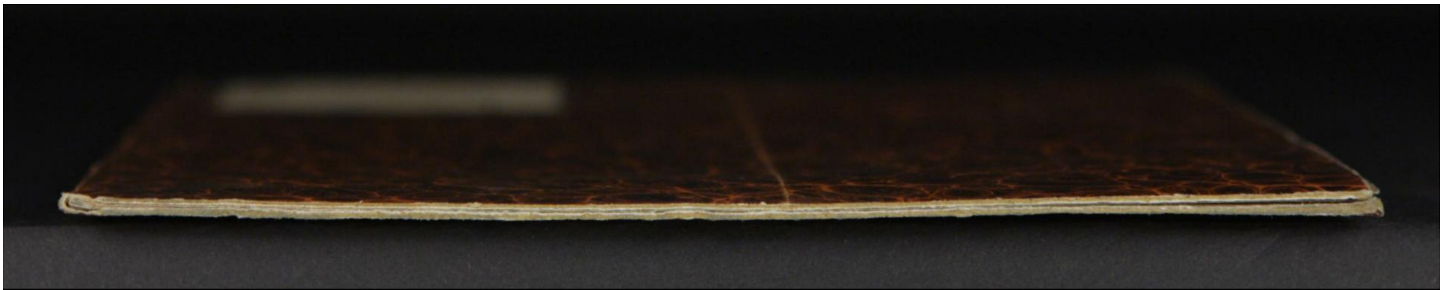


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D. O. M. A.

POSITIONUM VARIARUM PHILOSOPHICO- & PHILOLOGICO-THEOLOGICARUM ΠΕΝΤΑΣ

Qvam

Divino præſidio fretus, & benevolo utriusq; ampliſſimæ facultatis Theologicæ & Philoſophicæ conſenſu adjutus placidæ & publicæ Philoſophantium

συζητήσει

Submittit

SEVERINUS LINTRUPIUS

JACOBI FIL.

unà Defendente

AUGUSTINO WIVILDIO

MICHAELIS FIL

Philoſ. Cand.

Loco & horis p. m. conſvetis die 22 Octobr.

pro ſtipendio Scheeliano.

894.

HAFNIÆ,
Literis CHRISTIANI WERINGII Acad. Typogr.
ANNO MDCXC.

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In his poſitionibus nihil reperi, qvod vel analogiæ fidei vel exſpectationi noſtræ non reſpondeat.

H. G. Masius.

Nec aliud de iis, qvæ hic occurunt e foro Philoſophico petita, eſſe poteſt judicium.

C. Bartholinus.

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Nobiliſſimo, Ampliſſimo atq;
Excellentiſſimo
DOCT: CASPARO
BARTHOLINO

Medicinæ Phyſices & Anatomes
Profeſſori publico Regio,

Et in Collegio Conſiſtoriali Aſſeſſori
graviſſimo

Mœcenati, Patrono & Præceptori, qvovis obſeqvii & obſervantiæ ſtudio ætatem
Suſpiciendo, colendo, venerando

Tenue hoc exercitium & ſtudiorum ſuorum ſpecimen

Submiſſæ Devotionis teſtimonium, gratiſſimæ mentis τεκμήριον.

qva par eſt ſubmiſſione
Offert, dicat, dedicat.

A. M. WIVILDIUS.

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Positiones Logico-Theologicæ.

I.

Methodum diſciplinarum geminam duntaxat, *Syntheticam* ſc; ſeu *compoſitivam* in diſciplinis *theoreticis*, & *analyticam* ſeu *reſolutivam* in habitibus *practicis* freqventatam eſſe Philoſophorum plurimi qvidem conſentiunt, *Utra autem Theologiæ rectiùs & convenientius adaptetur?* Theologorum non pauci diſſentiunt. Cœterùm licet Orthodoxorum veterum pleriq; arbitrarium Theologiæ Syſtematicæ ordinem arbitrati, neutri ſeſe aſtrinxerint, de modo procedendi non adeo diſceptandum rati dummodo orthodoxia recte ſatis traderetur, ut rectè etiam judicat *Celeberr. Rudrauff. Philos. Theol. Exhibit: I, exempl.3.* Nihilominus tamen qvin ad modum habitus practici, analytica potius qvam ſynthetica methodo tractari qveat (præeuntibus *B. Königio* & *Calovio*) nulla evidens & urgens ratio videtur poſſe allegari. Nihil certe pro antitheſi concludit vel (α) *D. Petri Muſæi* ratio, æqvalem finis & mediorum notitiam naturalem ſupponens; vel (β) Defectus eorum inter Orthodoxos qvi (præter *Johan. Muſæum & Hildebrandum à D. Maſio* allegatos) à *fine* Theologiæ *formali* Syſtema Theologicum auſpicati methodum talem adhibuerint; vel (γ) πανουργία Hæreticorum methodo analytica vulgari freqventer abutentium, ap *B Scherzerum Breviar. Hulſemann.* Præfat § 5. ſeqv. Cum (α) hypotheſis non adeo vera ſit qvin finis etiam notior naturâ ſit mediis, uti demonſtrat *Excellentiſſ. D. Maſius in lect. publ. de Theol.* ¶. 2. (β) autem à *methodo analytica rigoroſè* dicta ad *analogicè* talem

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non ſatis validè concludat. (γ) v. (1) ab *abuſu* ad tollendum *uſum* (2) à *methodo Ariſtotelica vulgari*, ad methodum *analogicè* analyticam vel ſingularam æqvè ἀσυλλογίστως procedat.

II. Qvàm limis ſemper oculis *Divinam Logicam*, ut regno ſuo exitioſam aſpexerit Tenebrarum Princeps, non modo veteres primitivæ Eccleſiæ Annales docent, ſed & hodierna teſtari poterit Hæreſiographia. Certè uti olim ejus in conſeqventiis Theologicis deducendis uſum adeo horruerunt Hæretici veteres, ut in Litaniis ſuis publicis ſupplicaſſe ferantur: *A Dialectica Auguſtini libera nos Domine*; interq; eos Ariani terminos οὐσία, ὁμοούσιος, Trinitas, ideo reprobantes, qvòd in ſcripturis κατὰ γράμμα non exſtarent; Ita hodienum eum eliminatum vellent non ſolùm horum Diſcipuli *Sociniſtæ, nihil ad ſalutem neceſſarium dici poſſe docentes, qvod per conſeqventias ex ſacris literis demonſtratur* uti eſt apud *B Calovium Socinis: proflig. p 70. ſeqv.* ut & *B Schertzer. Col. leg Anti Socin Diſput. 2 ¶. 3*; ſed & præprimis Methodiſtæ novi Pontificii, paſſim in compendiis ejus, qvam thraſonicè ſatis vocant, *novæ artis, hæreſin Novatorum ex fundamento demoliendi*; qvæ inter ἐγκλήματα varia, etiam hoc ſupponit; *qvòd debeamus puro Dei verbô h. e. absq; ullis conſeqventiis ſententiam noſtram probare & in Scriptura S oſtendere totidem verbis:* v, g. *non datur Purgatorium, non ſunt ſeptem Sacramenta.* Illa autem iſtorum methodus & praxis, uti non ſolùm *Juri Divino, Chriſti*, contra Antagoniſtas Sadducæos conſeqventia legitima & valida (non *incerta, elumbi & invalida, ſicut blasphemaſſe legitur Jeſuita Petrus Contierius* apud *D. Wegelinum* in *Relatione colloqv. Durlacenſis*) diſputantis, & *Apoſtolorum* praxi (de qva vid *B Schertzer. l. mox citando p. 22.* cont. *Rudrauff. diſp. de arte nova ¶. 34. ſeqv*) illuſtrato; *naturali, civili & canonico* repugnat, uti probat *B Schertzer. Anti Bellarmini Diſput. proœm ¶. 2.* ſed & qvotidianæ ipſorum *praxi*, qvæ varia conſeqventiarum monſtra ubiq; fingit, & S. Scriptu-

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ræ dicta ad varia ſuorum deliria pallianda crinibus qvaſi trahit, cujus rei exempla ex illorum dogmatis monſtrat *B. Calovius Socinism. profl. p m. 74. n. IX.* ex horum autem commentis exhibet *B. Schertzer. Breviar. Hulſem. p. 63. lib. 3.* conf. ipſius de *B. Virginis conceptione Diſputat.* qvæ §. I. ineptam & admodum ridiculam cujusdam *Bernhardini de Buſto*, pro ἀναμαρτησία B. Dei paræ, ſeqvelam ex loco *Gen. I. v. 1.* ſeqv. ſiſtit, contrariatur; Ita & præprimis *Logicæ* tam *naturalis* qvàm *artificialis* nervum incidit, uſumq; plane tollit; qvæ qvia eſt in univerſum diſputandi norma, modumq; tradit & præſcribit concludendi, conſeqventiasq́; ubivis legitimè nectendi, etiam in Theologicis concluſionibus ritè probandis adhiberi debet & poteſt. Uti rectè urget *Rudrauff. Diſput. de officio Theologi in rebus Philoſoph.* ¶. 3. citra ullam tamen dignitatis Theologicæ jacturam, cui nihil magis decedit, dum leges bene diſputandi Logicas attendit, qvàm cum Grammaticæ purè loqvendi modum tradenti ſe ſubjiciat, ut acutè ait *B. noſter Noldius.*

METAPHYSICO-THEOLOGICÆ.

III. Uti terminis & Regulis Philoſophicis freqventer abuſi Hæreſiarchæ, tum antiqviores, (de qvibus verè pronunciavit *B.* noſter *Chemnitius, qvòd vel ex ſupercilioſo Samoſateni faſtu, vel ex Arii Dialectica, vel ex Aetii* ὀλιγομαθεία *prodierint*) tum hodierni (ad qvos easdem pariter cauſas refert *B. Meisnerus Philoſ. Sobr. P. I. proœm.*) deprehenduntur, ita & vel maximè morbo illo laborare Calvinianos, ipſorum ἰερολογούμενα accuratius inſpicienti ſatis poterit conſtare. Sic certè v. g. ad idiomatum excommunicationem axiomate Metaphyſico: *Finitum non eſt capax infiniti*, turpiter, abutentes, *capacitatem phyſicam* vel *Mathematicam*, cum *hyperphyſica* ſ. *myſtica* confundunt. Ita ad Palladii ſui abſoluti ſc. decreti tutelam & cuſtodiam, Regulis Metaphyſicorum tri-

tis

tis. *Finis eſt prior mediis*: Item: *Qvod ultimum eſt in exſecutione, primum eſt in intentione*, abutuntur eorum plurimi, præprimis *Supra-lapſarii*, cum illæ tamen (1) ad modum cogitationis humanæ conceptæ decretis Divinis non ubiq; ſatis aptè applicari qveant; (2) in indiſſolubili finis ac mediorum connexione non verò in accidentali ſaltem eorum cohærentia valeant (3) in intentione abſoluta non item hypothetica; verum (4) In finibus ſubordinatis non adeo ſuccedunt, ut oſtendit *B. Schertzerus Breviar. Hulſeman. cap. 15. p. 774. ſeq.* Ut infinita alia nunc omittam, qvæ ingenti numero cumulari qvidem poſſent exempla, pasſim ab aliis memorata.

IV. Μετουσία ſeu *tranſubſtantiatio* (nonnullis æqvè barbarè *transaccidentatio*, *transcreatio & transannihilatio* dicta Vid. *B. Affelm. Synt. P. I. p. 905.*) uti apertam divinæ inſtitutioni & repetitioni Apoſtolicæ vim infert, Sacramenti naturam evertit & deſtruit, &c: & prolixum poſt ſe variarum abſurditatum ſyrma trahit, ceu pasſim demonſtrarunt Scriptores Syſtematici Anti-Pontificii: Ita & ipſis communioribus Philoſophicæ ſuppoſitis: *Accidentis eſſe eſt ineſſe*; Item: *Accidentia per ſe non ſubſiſtunt* &c. è diametro repugnat; qvando non ſolùm dimenſionem, ſeu qvantitatem panis dimenſivam, pane ſeu dimenſô tamen deſtructo h. e. *inſomnium ſine ſomno*, dicente *B. Schertzero*, fingit, ſed & accidentia ac effectus panis, ſaporem, colorem, nutritionem (Vid. exemplum Ludovici Pii 40 dies ante obitum ſacræ menſæ cibo nutriti apud *B. Schertzer. Syſtem. p. 398*) corruptionem, putredinem, procreationem vermium, veneni receptionem (cujus utiq; non deſunt exempla) comeſtionem (a muribus enim comedi corpus Chriſti diſputant ipſi transſubſtantiatores; uti præprimis videri poteſt in *Mure exenterato Holderi ſ Fratris Wilh de Stutgardia*, qvæſtionem: *Qvid ſit agendum cum illo mure?* prolixiùs tractante; Ubi nonnulli: *Murem*

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mactardum, exenterandum, hoſtiam exſcindendam & fideli dandam, Alii *Murem comburendum.* Alii *Murem excomunicandum.* Alii: *Projiciendum.* Alii *Murem totum Sacerdoti devorandum.* Alii: *Corpus Chriſti in mure, tanqvam in muſcipula circumlatum, eſſe adorandum* nugantur, referente etiam *B. Schertzer. Anti-Bellarm p 538.*) & ejusmods alia, absq; ſubjecto ſ. ſubſtantia remanere prorſus ἀφιλοσόφως ſupponit ut arguit *D. Rudrauff. in Sylloge Controverſ. Theol. p. 462.* ut cœteras pene innumeras eorum tricas ſilentio involvam, de qvibus pasſim Theologi; qvas mirum eſt non animadvertere illos ſubtilisſimos (ſc.) ſcientiarum omnium Doctores, qvi ſuam πανσοφίαν identidem crepare, meramq; ignorantiam noſtris exprobrare non erubeſcunt: Magis tamen adhuc mirum, Cardinalem *Bellarminum* dogma adeò ἄλογον & ἀντιφατικὸν etiam ex convenientia rationis *integro capite XXII. lib. 3. de Euchariſt.* confirmare unqvam ſuſtinuiſſe.

PHILOLOGICO-THEOLOGICA.

§. V. Qvemadmodum ficta duntaxat & inani fuco colorata eſt diſtinctio, qvam inter *adorationem* & *invocationem* comminiſcuntur Sociniani atq; Pontificii, illi in controverſia de invocatione Chriſti, apud *B. Calovium, Socinism. profliq. p. 622.* hi, in ſuis de Angelolatria, Hagiolatria, Lipſanolatria & Iconolatria diſceptationibus apud *B. Affelman. Syntagm. P. I. p. 694*, ab eodem tum expresſis Cadmæorum Fratrum antitheſibus, tum diſertis Scripturarum parallelismis confutati l. c. p. 705. ſeqv. Ejusdem momenti ac ponderis cum illo *cultus terminativi* & *transitivi* commento, nervoſè ac ſubtiliter à *B. Schertzero*, inter alia, exemplo μοσχολατρείας Iſraeliticæ, reprobato, *Breviar. Hulſeman. cap. 12. ¶. 16. p. 719. ſeqv.* Ita deſperata omnino diſtinctiunculæ Papalis inter λατρείαν & δουλείαν cauſa eſt, non minus Bellarmini ipſius confesſione, vocumq; uſu, qvàm ſcripturæ, voces illas permu-

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mutantis conſvetudine. Certè uti *Bellarminus*, eam *non ex propria vocabulorum inſtitutione natam*, *ſed in Schola Theologorum* (Scholaſticorum) *excogitatam* faſſus, auctoritate omni vel imprudens denudat, Scriptoresq́; οἱ ἔξω terminis λατρείας & δουλείας promiſcuè uſi tacitè qvaſi refellunt; ita vel uno flatu eam diſſipat conſtans Scripturæ parallelismus; ex qvo certum adeo eſt pari paſſu utramq; ambulare, ut vox δουλείας (qvam ſanctis tantùm vindicari dicunt Papi ſeqvæ) Deo tricies novies, λατρείας autem tricies tantùm attributa legatur, juxta obſervationem Theologorum Vid, *B. Affelman. l. c. p. 709.* conf. *Hackſpan. Not. Bibl. P. 3 p. 25.* nec non *Lexicon Paſoris* ad vocem λάτρις, ut taceam, qvod cum *B. Meisnero Philos. Sob. P. II. ſect. I. qvæſt 12.* urget *B. Affelman. l. c.* τὸ δουλεύειν exqviſite loqvendo, τῷ λατρεύειν non modo æqvivalere, ſed & præponderare, adeoq́; & hoc nomine ineptam eſſe diſtinctionem.

Additamentorum τρίας.

I. Præſcientiam Divinam rebus imponere neceſſitatem qvandam abſolutam, dogma eſt è Stoicorum lacunis derivatum, cujus aſſertores conſeqventiam; qva Deus malorum conſtituitur cauſa, declinare nullo labore poſſunt.

II. Communicationem Idiomatum ſanæ rationi repugnare ad Græcas Calendas probabitur.

III. *Principium Theologiæ* cognoſcendi duplex dicere. *primarium* ſc. & *ſecundarium* ἄτοπον eſt pariter ac ἀθεόλογον.

Doctiſſimo Dn. Defendenti primitias has Academicas gratulaturus.

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Certa ſecuturi fructus præſagia agreſtis
Mens captare ſolet primisq; è floribus ipſam
Luxuriantem almæ ſegetis præſumere meſſem,
Haud aliter meliora ſagax documenta futuri
Progreſſus ſpondet primo è tentamine Pallas
Eximiumq; ſibi vel ſolo hoc nomine Alumnum
Pollicita, admotis calcaribus urget euntem.

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